CHRISTIAN WATCHMAN.

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Late Foreign Intelligence.

SANDWICH ISLANDS.

From the London Evangelical Magazine.

Letter from the Rev. H. Bingham, one of the Missionaries in the Sandwich Islands, to the Rev. G. Burder.

HANAROORAH, WOAHOO, MAY 14, 1821.

Rev. and Dear Sir—While our hearts overflow with gratitude to the great Head of the church, for the precious promises of his word, and the wonders of his Providence with respect to the heathen, we can hardly forbear to announce to you the glad tidings that a Christian Mission has arrived in these Islands of the sea, bearing the unsearchable riches of Jesus Christ to these poor and perishing Pagans. You have, doubtless, heard of our embarkation at Boston, U. S. A. on the 23d October 1819. We passed Cape Horn on the 30th Jan. 1820, and anchored in Kiwoah Bay, Owhyhee, April 4, having had a pleasant and prosperous passage of 163 days. It will be highly gratifying to you to know, that through the favor of Him who had graciously controlled the winds and waves, we were kindly received by the king and his chiefs. They seemed to be pleased with our object, but were very deliberate in giving any decisive answer to our message and proposal. Some pretences that Great Britain might not be pleased with our settling here as American Missionaries, seemed to occasion some needless delay. In the course of our negociation, which continued eight days, we obtained permission to land, with the promise of patronage and protection. On the 12th of April, Rev. Mr. Thurston, Dr. Thomas Holman, and their wives, Thomas Hopoo, and William Tennoe, took up their lodging in a thached cottage belonging to the king, and near his residence. The remainder of our Mission disembarked at this place on the 19th of April.

Here we hope to have a peaceful and permanent residence, and our principal station for the Islands. We are bound to give thanks to God for all his kind dealings with us, since we gave the parting hand to our beloved friends in America, nor can we be unmindful of his great mercy towards the dwellers in the midst of these seas. The light of his salvation has he sent to these isles of the Gentiles at a most interesting period, while they were without any form of religion, and, as we are inclined to believe, literally waiting for His law, who has bought the heathen with his blood. You, my dear Sir, and the good people of England, may believe it not for joy, and wonder, yet we are witnesses for God, that he has triumphed gloriously over the powers of darkness and the vanities of the Heathen on these polluted and idolatrous islands. Through his own unbounded goodness and sovereign power, the altars of abomination in these isles are overturned. The moreahs and idols are burnt, the priesthood of superstition is abolished, the taboos broken, and the long established and bloody system of idol worship suspended, and, as we hope, brought to a perpetual end. We know not what changes may follow. But we trust that He whose name alone is Jehovah, and who will not give his glory to another, has begun a work here which he will carry on to perfection. We did indeed believe that we saw the bright cloudy pillar rising from the tabernacle of the Christian church, and moving sublimely towards this distant land, of which the Lord in his providence had said to his people, "I will give it you." As we left our native shores, while the friends of Zion were devoutly imploring a blessing on our enterprize, even then, while they were yet speaking, the Hearer of prayer cast down the idol gods of Owhyhee like Dagon before the ark, and demolished the ancient superstruction of the worship of demons; so that on our arrival, he led us over the ruins of temples, the ashes of idols, and the bones of human victims once offered in secret, and reserved within the walls of tabooed Moreahs. And from these lofty cloud-capt mountains we hear the sublime echo of the voice divine, which said, "In the wildernes prepare ye the way of the Lord, make straight in the desert a high way for our God."

Thus we are allowed, in the kind and mysterious providence of the Sovereign Ruler of all nations, to commence our appropriate work of diffusing the light of science and revelation, under circumstances far more favourable, and with prospects of early success far more encouraging, than we had dared to anticipate. We are permitted to enter the field, without arraying against us a powerful priesthood; and unmolested, to lay the foundations of many generations, and to build up, here, the institutions of religion of Christ, without first pulling down the religion of Pagans. The late powerful patron of the priesthood, Tamahameah, the venerated and lamented king of the Sandwich Islands, is dead.—The record of his death, dated May 8, 1819, is inscribed on the naked arms of many of his subordinate chiefs and subjects, who loved him with great affection. Reehoreeho, his son, a young man friendly to the whites, and favourable to the improvement of his people in the arts and sciences succeeds him. He had long been indifferent to the worship of idols. Sometime after the death of his father, he consulted the high priest with reference to the expediency of breaking taboo, who gave his opinion in favour of it, and with his own hand set fire to the Moreah, declaring that there is but one God, who is in heaven and that all their wooden gods could neither save their lives nor do them good. They had, indeed, heard of the Christian's God, and whether they knew or feared his law or not, they were enabled to see the folly of the worship of images. Most of the chiefs followed the example of the king and high priest in renouncing it. One who is called Billy Pitt, had before renounced it.—Another refused to give up his god and taboos. He raised and headed a party, with a design to cut off this young king who was changing the custom of the country, to subdue his followers, to establish himself in power, and to maintain the religion of his country. But he was early killed in battle, with 40 or 50 of his adherents. The Islands have now during four or five months heen in peace, and we hope the Prince of Peace, will reign here with undisputed dominion.

Such, my dear Sir, is the good news which we send you from a far country.—We know that the heart of christian benevolence in England will be expanded with joy and gratitude by the appearance of ripening harvest in the Great Pacific. Happy should we be to receive communications from you, though we can hardly ask you to have the kindness to correspond. We doubt not your Missionary Society fully approves of our design to labour in this field, nor have we any good reason to doubt (notwithstanding the conjectures of some residents and islanders) that the British government would approve our design to civilize and evangelize this long lost, perishing people. That approbation, distinctly expressed to us, might be of incalculable benefit to the cause of the Redeemer, in hushing murmurs, preventing jealouses, and greatly facilitating our work. Will not our Missionary friends in Great Britain intercede for us? I am, dear Sir, affectionately your's in the gospel of our Lord,

HIRAM BINGHAM.

P. S. May 15. I have the happiness to say that two gentlemen from London, masters of British ships, have visited us, and treated us with much kindness. Captain Best, of the ship Princess Mary, left us a few days since. Capt. Starbuck is still in port. From him, the master of the L'Eigle, together with his officers, we have received, to-day, forty nine dollars, as a donation for a school fund for orphan children in these islands. The whole amount raised here within a few days for this object is about 200 dollars. We are greatly indebted to Capt. S. for his influence and liberality. He expects to reach London in about twelve months, and politely offers to be the bearer of this letter, which your interest in Missionary concerns, and your readiness and ability "to do good" have encouraged me, through a distant stranger, to write to you.

AFRICA.

CRUELTY OF THE HEATHEN.

Extract from the Journal of Mr. Henry Helm, Missionary at Griqua-Town.

July 22, 1820. Andrew Waterboer told me, that some Bushmen, who lately removed from Griaqua-town, had left their aged mother, who was very ill, in the following manner: she being unable to move, remained lying on the ground in her hut, when her children, intending to take the materials of it with them, took it to pieces over head, and left her in this condition to the mercy of others. She remained in this state till next morning, when A. Waterboer hearing of it, took her to his own house, and charged her daughter, who is in his service, to take care of her mother; but she refused, saying, that her mother being too old to get her living by labour, did not deserve to be taken care of, or to have any more victuals. Andrew provided for her till the 25th of this month, when she died.

It is customary among the Namaquas, Corannas, and Bushmen to put an end to the lives of old and infirm persons in a manner equally cruel. The Namaquas, when removing to another place, put them into a kraal of bushes, leaving nothing with them but a little water. The Corannas place such a person on a wild ox, which is driven into the woods on the banks of the Great River. The ox having discharged his rider, returns to the kraal of his master, who does not trouble himself to inquire what become of the poor persons. The Bushmen, beside the above method, will drag them into the fields far from their kraal, and leave them there a prey for wolves. A few weeks ago, at Jan Kaar's place, two days journey from hence, some of the Bushmen dragged an old woman into the fields in the afternoon; Jan Kaar heard of it, but not till next morning, when he went in search of her, and found her destroyed by the wolves!

What a comment is this on the apostle Paul's character of the heathen, Rom. i. 31. "*Without natural affection.*"

INFLUENCE OF CHRISTIANITY IN LATTAKOO.

Extract of a letter from Mr. Hamilton to A. Stockenstrom, Esq. Landdrost of Graaf Reinet, dated Burder's Place, Lattakoo, Feb. 1, 1821.

Sir—By this opportunity I wish to inform you that your visit to Lattakoo hath been attended with good effect. A short time after you left us, a report was spread that you was going to send a commando to take the Bootschuannas away. I assured Mateebe (the king) that it was false; that you had no such intention. Sometime after this, when the Bushmen came and took our cattle, a commando went out, but did not get the cattle, but found the Bushmen, none of whom were killed. They took one woman prisoner, brought her to town, kept her for two days, gave her many presents and sent her home. The Bushmen were so much surprised at this, that they sent word that they will take no more cattle from the Boot-counnas, and we have had peace ever since.

Mateebe and many of his captains desired me to inform you that they had done what you wished them to do, and that they were determined to kill no more women or children of the Bushmen. Mateebe said that he had given orders that when his people went hunting, not to hurt them, but only those who came to take their cattle. They now wait to see if you will permit them to make change for a few muskets and horses, to go after their cattle when taken, and for clothes to put on on Sabbaths when they come to church. Mateebe wishes that you and he may grow older together in the purest friendship. Broarinlala, (brother-in-law to Mateebe) desires you to send him a few beads. Mateebe is sorry he cannot send you a cat-skin cloak at present, but hopes that at another time to send you one.—That which hinders the Bootschuannas most from coming to the colony is, that they are afraid of the passage of the Orange River.

The king of the Mashows sent to Mateebe to assist him in making a commado against a nation to the Eastward; but Mateebe and his captains all replied, that they had done with commandoes now—that *God's word said it was not good*—that hereafter they would trade with beads instead of commandoes.

John Hendrick will inform you of any thing else that I may have forgotten.

I am Sir, &c. &c.

ROBERT HAMILTON.

This letter affords pleasing evidence that the Gospel has had some influence on the minds of the chiefs of Lattakoo. If they are not yet converted to God, it is evident that they begin to entertain proper notions of justice and humanity, and are making some progress in civilization.

SOUTH SEA ISLANDS.

EIMEO.

Extract from the Report of Missionaries at Eimeo.

Nov. 1819. Our congregations seems gradually to increase. Our chapel is well filled especially on Sacrament days. A sight which neither we nor our brethren expected to see so soon.

We took a journey in Sept. last round the island to preach the word, and to inquire into the state of instruction, and ascertain the means they possess for carrying on schools. We were received at every place with the utmost expressions of joy; the people of the districts before, coming to meet us, and those from the districts where we had preached, accompanying us through one or two districts more, so that we had generally the inhabitants of four districts at one time to hear. At every place where we slept, the people kept us waking till midnight or cock crowing in making inquiries respecting their conduct in life, the meaning of different passages of Scripture and case of conscience.

During our journey we took every opportunity of listening to the prayers of those who usually engaged in these Prayer-meetings that we might be able in some measure to ascertain their knowledge of divine things, and the gifts of Christian experience which they possess; and we found in one or two instances, eroneous notions and expressions, but they were as few as might be expected.

We have baptized during the last quarter 192 adults, and 137 children, making a total of 214 adults, and 154 children.—Those who were baptized last quarter have been formed into a church.

Two of our members have offered their services as Missionaries to Raivavai—the king intends to send them as soon as a conveyance can be obtained.

On the first Sabbath of Jan. 1820, 43 members were added to our little flock. It was a time long to be rembered. There were very few dry eyes in the assembly. --Some wept aloud, and some were so agitated, that they could scarcely get the cup to their lips; indeed, we were absolutely obliged to assist some lest the wine should be spilt through their trembling. We do not lay any stress on these circumstances, we simply relate them.

We sent two of our church members, Patii and Tahua forth as Catechists, and have had a favourable account of their proceedings from the people. They were gladly received in every place they visited; there was much weeping under their exhortations, and we have reason to hope that their endeavours were not altogether in vain.

Brother P. in the latter end of January made a tour of the island, with the Catechists. He spoke in every place, and catechized the people, after which Patii and Tahua concluded the meetings, each in rotation, by an address and prayer. Mr. P. had some pleasing conversations with the people, some of whom seem to be well acquainted with the plague of their own hearts, and who are apparently seeking salvation, under a proper sense of their need of it. It was delightful to sit and listen to the simple and artless addresses of his fellow travellers, especially when they were enjoining on the people the importance of instructing their children, and of being prepared for their own latter end.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Drs. Patterson and Henderson, engaged on a Tour into the Southern and South-eastern parts of Russia, dated Kief, May 23d, O. S. 1821.

Our arrival at Karchoff we could not but regard as providential, as a meeting was to be held the following morning in the University, for the formation of a Bible Association among the Students.

At one of the stages between *Paltava* and *Tschernigov* we had an opportunity, while fresh horses were providing, of visiting a Jewish family and giving a copy of the Hebrew New Testament to a very intelligent young man, who manifested an uncommon degree of anxiety to become acquainted with its contents. He was particularly struck with that passage, *Blessed are the pure in heart, for they shall see God*, and said he was afraid there were but few then that would be admitted into the Divine presence. Before leaving the room, we had the pleasure of seeing it filled with Jews and Jewesses, all of whom seemed greatly desirous of ascertaining the nature of the new book in the "holy language" with which they had been enriched. May they find him of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth, the true Messiah!

From the Rev. Dr. Pinkerton, Abo, in Finland, June 21, 1821.

I reached this place on the 19th at midnight, and spent the most of yesterday in visiting the leading men of the Abo Society.

All the Auxilliary Societies are now regularly organized, and the demand for copies of the Scripture still continue. I visited the Printing-office of the Society, and found the last sheet of the quarto Finnish Bible (of 7,500 copies) in the hands of the Compositor. The whole will be published in a very short time. From the standing types they had printed 3,000 complete octavo Bibles and 10,000 separate Testaments.

The sterotyping of the Finnish Testament was nearly finished before I left St. Petersburg, and the first ten sheets of plates packed up to be sent hither. This Testament is also of a fine large print, and will prove very acceptable both for domestic use, and as a school book.

Stockholm, June 28, 1821.

I have now the pleasure of addressing you from the seat of one of the most efficient of those numerous Institutions which in every part of the world are associated, by a bond of the most exalted charity, with the British and Foreign Bible Society, in blessing the nations of the earth with the precious volume of divine revelation—a Society, which has already disseminated upwards of 100,000 Bibles and Testaments among the present inhabitants of Scandinavia; and which at the present state of its matured organization with its active Auxiliaries, and steady march, bids fair to become a source of endless blessings to the remotest generations of the Sweedish nation. I have been delighted with the intercourse which I have had with the members of the Committee, and friends of the Sweedish Bible Society, during my five days' sojourn in this city. Their venerable and noble President, Count Rosenblad, gave me a most friendly reception. After conversing with this nobleman on the affairs of the Society here—the operations of Bible Societies at large, and listening to his exalted and evangelical views of the great work, I felt penetrated anew with a deep sense of the manifest evidence which the Almighty has been pleased to give of his approving of, and blessing our labours.

On the 25th inst. I went with Pastor Wœtterdahl, one of its worthy Secretaries, and visited the Printing Establishment belonging to the Society. It is a large brick building, three stories high with two wings, situated in one of the west suburbs of this city, and cost the Society about 16,000 dollars banco. There I saw five presses belonging to the Society that are now employed in printing an edition of 10,000 quarto Bibles. This much-longed-for edition will leave the press in about five weeks. A ninth edition of a neat Pocket Testament of 5,000 copies with standing types, was also considerably advanced. The printing-office, ware-rooms, drying and gathering rooms, with the whole process of typography, were in excellent order, and seem well adapted to their different purposes.

Helsinborg, July 4, 1821.

At Linkoping, I had an interesting interview with the present Archbishop primate of Sweden, Dr. Rosenstein. His Eminence informed me that the diocese for which the Linkoping Society has been established, contains a population of upwards of 250,000 souls; that, after a special examination in every parish respecting the number of copies of the Holy Scriptures in circulation among the people, it has been found, that the eighth soul only is in possession of a Bible or a Testament! What a melancholy result, that in this province, one of the richest in Sweden, seven persons out of eight should be found still destitute of the word of Life!

To my inquiries relative to the proportion of the peasantry who are able to read. His Eminence replied, that it was rare to meet with an adult person among them who could not read. That when he was Dean, he recollected, that in two parishes belonging to his charge, and containing 3,700 souls, there was only *one* grown up person found who could not read—a soldier!

On my observing, that the regulations for educating the poor must be excellent which could produce such a general knowledge of letters among them, His Eminence, to my no little surprise, assured me, that the number of schools among the lower classes was very limited, and that this general ability to read was chiefly to be ascribed to the laudable efforts of the peasantry to instruct each other—that the mother of the cottage family was usually the instructress of her offspring in the art of reading. He farther added, that there were in many parts of the country ambulating teachers, who went from village to village and kept school—here at three months, and there at four months, according to the encouragement they met with.

Copenhagen, July 10, 1821.

At the end of nearly a week's residence in the capital of Denmark, and of daily and frequent intercourse with the chief promoters of the Bible cause in this country, I am very happy to be able to inform you, that the Danish Bible Society is increasing in influence and strength from day to day, and steadily prosecuting the sublime object of its institution.

From Dr. Moller, the indefatigable Secretary, whose travels in Jutland have increased the number of Auxiliaries, and whose monthly sheet of Extracts keeps the important subject perpetually before the public mind, I received the following particulars relative to the present state of the Parent Society and its Auxiliaries.

Since its formation in 1814, the Danish Bible Society, with its branches, according to Dr. Moller's statement, have brought into circulation about 20,000 copies of Bibles and Testaments, chiefly in the Danish language. The Parent Society in this city has now thirty-six regularly organized auxiliaries, chiefly in Zealand, Funen and Jutland, which labour, unitedly with the Committee in Copenhagen, among a population of about *twelve hundred thousand* souls who speak the Danish language in those parts, and in the smaller isles surrounding them. Preparations are advanced for establishing a Society for the island of Bornholm, where the population is estimated at 20,000 souls. The revised version of the Danish Testament, which has received the sanction of the king, has been remarkably well received by the public, and many persons, in whose judgment I place full confidence, have assured me, that it is now a faithful and excellent version. Preparatory steps are already making for revising the Old Testament also, by the same learned men who have laboured so harmoniously and successfully in the revision of the New.

On the 7th inst. I visited the city prison along with the sheriff Mr. Carstens, and yesterday the Rev. Dr. Mynster accompanied me to to the House of Punishment and Correction. Belonging to the latter establishment, we found upwards of 350 criminals, all employed in cording, spinning and weaving coarse broad cloth. Most of them were condemned to labour and confinement in this place for life. Not a chain was to be seen on the body of any of them, and the whole establishment had the appearance of a tolerably well conducted manufactory. In several of the working rooms, and near the bedsides, and in the hands of some of the sick in the hospitals, my satisfaction was great at beholding copies of the word of God.

Dr. Steinkopff's Visit to the King of Wertemberg.

The King received me in his cabinet with the greatest condescension. After expressing my unfeigned satisfaction at finding Monarch and People so cordially united, I introduced the subject of the Bible Society. "I beg leave," said I, "to congratulate your Majesty on having patronized, and repeatedly assisted the Wurtemberg Bible Society; being deeply convinced of the infinite importance of the Holy Scriptures, and those who are best acquainted with them, and who most deeply drink into their spirit will always be found the best citizens and most conscientious subjects." The King replied, that he rejoiced to have so many good people

dominions, who were cordially attached to the religion of the Bible, and zealously exerted themselves for its propagation. "It is true," he remarked, "some sects have lately arisen; but I consider it right and proper to exercise every possible indulgence, and to grant toleration to all classes of my subjects: for the religion of Christ breathes the spirit of mildness, conciliation, and love; it cannot be forced: nor must it be propagated by the strong arm of power, but by the gentle voice of persuasion, and the prevailing force of truth." The conversation turned on the Emperor Alexander, of whom the King spoke in terms of admiration and respect, with particular reference to his benevolent aid and patronage afforded to the Russian Bible Society. The King seeks the good of his people and enjoys their love and veneration. On parting, his Majesty added, "Sir, if I can render you any service, freely mention it; I consider it a sacred duty to promote the cause of the Bible Society; and when you return to England, forget not your native land. My Wurtembergers are a worthy people."

Dr. Steinkopff's interview with Prince Christian, of Hesse-Darmstadt.

I called repeatedly at his place; but learned, with regret that he was on a tour. I had given up the hope of seeing him; when on the eve of my departure, he sent for me, and favoured Mr Blumhardt and myself with a long interview. He is a most open and condescending Prince, a lover of the Bible, and a decided friend to the Bible Society. "I am ready," said he "to meet the Committee once a week; for I feel the importance of the Bible Society, and its beneficial influence on the temporal and eternal interests of the people. "I thank you," he added, "for visits like these: they stimulate our zeal, and call forth energies." He then embraced us, and dismissed us with his good wishes and his blessing.

A Noble Meeting.

Kirchheim.—This beautifully situated town is the residence of the Dowager Duchess Louisa, mother of the present Queen of Wurtemberg. Dr. Bahnmeyer, Rector of the Parish and Dean of the Diocese, had, for several years past made collections, both for the Missionary and the Bible Societies, to which the Duchess had most liberally contributed her share. But, being desirous of establishing regular Auxiliaries for both instituions, comprehending town and country, he invited Mr. Blumhardt and myself to meet his Clergy. At three o'clock, we repaired to the Church, which was filled with people from all ranks. We addressed them from the altar, and found open hearts and liberal hands. Boxes were placed at the door, in which we found pieces of gold and silver coin of every value. After service, which had been attended by the Dutchess, her Prince and Princess, and the Ladies and Gentlemen of the Court, we repaired to the castle, where the dining hall was prepared for the reception of all friends to the Bible and Missionary Cause. The Dean was in the chair, and proposed the formal establishment of two Auxiliary Societies—one for the support of the Bible, the other for that of the Missionary Society; each to have a seperate Treasurer and Committee. The Clergymen present entered cordially into the plan, promising to form Associations in their respective parishes. The rules were then read and unanimously adopted. The Dutchess was the first to sign to her name; next followed her illustrious Daughter: then the Ladies of the Court, and the Nobleman. Clergymen and Gentlemen present. The Dutchess afterward applied to herself the passage of Scripture, *This day is salvation come to my house*; and declared that she considered her palace blessed by the formation of a Bible Society in it.

On a subsequent morning, I was called to see the Dutchess. I found the Queen with her. Both mother and daughter received me in the most gracious manner, and conversed for an hour on the state and progress of religion, and the triumphs of the Bible Society. The Queen is distinguished for humility and Christian kindness. Her Majesty, as well as her august Mother takes a lively interest in the cause of Christianity.

Missionary Intelligence.

LONDON MISSIONARY SOCIETY.

TWENTY-SEVENTH REPORT.

Delivered at Great Queen-Street Chapel, London, on Thursday, May 10, 1821.—*Secretaries, Rev.* GEORGE BURDER *and Rev.* JOHN ARNDELL—*Treasurer*, WM. A. HANKEY, *Esq.*

(Continued from page 177.)

AFRICA.

STATIONS WITHIN THE COLONY.

Cape Town

Dr. Phillip preaches in English four times a week, and subsequently to his return from the interior, he has been much gratified by perceiving among his people, a deep and zealous feeling in relation to the salvation of the heathen, insomuch, that some of them were even disposed to go out themselves to labour as Missionaries.

Dr. Philip is more and more strongly impressed with the great benefits likely to result from the erection at Cape Town, of a large and commodious chapel, in a central situation, and generally with the great importance of attempts to promote the religious and moral improvement of the inhabitants, considered in reference to the bearing of such improvement on the Society's Missions in the interior, since the sentiments and habits of this little metropolis must necessarily influence those of the different parts of the Colony.

Mr. Campbell, accompanied by Mr. Moffat, arrived at New Lattakoo in the spring of last year. He proceeded beyond that place in a northeasterly direction, on a journey of between 2 and 300 miles, visited the old city, and several other large and populous towns belonging to the Bootchuanas, in some of which, the people had made far greater advances in civilization, than any he had previously seen among the tribes of that nation. At Kurreechane, a place containing about 16,000 inhabilants, they smelt iron and copper ore, manufacture pottery, and excel in basket-making. Dr. Philip and Mr. Campbell are very desirous that Missionaries should be sent to some of the places discovered by the latter, who ascertained, that the inhabitants were not only willing but desirous to receive them.

From STELLENBOSCH, the PAARL, TULBAH, and CALEDON INSTITUTION, which would follow next in the order of the Report, no intelligence has been received during the past year, except that Mr. Anderson, who has laboured nearly 20 years at Griqua Town, has removed to Caledon Institution.

It is expected, that particulars respecting the above mentioned stations, will be brought by Mr. Campbell.

PACALTSDORP.

The Directors are concerned to state, that this settlement had suffered severely in its external circumstances during the last year. The crops which were in a flourishing condition, were suddenly blasted—the produce of the gardens destroyed by a long drought—their fruit trees stripped by a hurricane——and a considerable loss sustained by the dying of many of their cattle and sheep. In consequence of these disasters, the poor Hottentots were scarcely able to get bread.

Such is the dark side of the picture On the other the Directors are happy to state, that the interior concerns of the Mission were highly promising and cheering. The children in the school had made an encouraging progress. Since the institution of the Sabbath school, the poor slaves anxious for learning, come to the settlement from every quarter, and having no money to buy books, Mr. Messer had gratuitously supplied them out of the Mission stock.

Relative to the subject of his ministry Mr. Messer observes, "It seems as if all the poor Hottentots were resolved to obtain the blessings of the Gospel. Such as have appeared for many years to possess hearts as hard as a stone, now come and bow their knees at the feet of Jesus."

Mr. Messer likewise speaks in very favourable terms as to the persevering dilligence and exertions of the Hottentots, and particularly in the erection of a wall, which encloses and protects the whole settlement.

Mr. Messer has apprenticed 13 boys belonging to the Institution, to various useful trades.

During the year 1820, he baptized,

Adults,	36
Children,	29
Marriages,	4
Births,	7
Deaths,	4
Excluded from the Church,	7
Re-admitted,	3

The Cape Government has granted an additional piece of land for the use of the Institution.

BETHELSDORP.

Cape Town.

Accounts have been received, stating, that Mr. James Kitchinghman, who had laboured about three years at Steinkopff, in Little Namaqualand, having lately visited the Colony, had been appointed by the Deputation, to fill a situation in the mission at Bethelsdorp.

The Journal of the proceedings at this station has not as yet been received but will probably be brought by Mr. Campbell.

THEOPOLIS.

The Directors are in possession of no intelligence as to the state of this Settlement during the past year, except that it has received an additional grant of land from the Acting Governor of the Colony of the Cape.

STATIONS BEYOND THE COLONY.

MISSIONS IN THE COUNTRY OF THE GRIQUAAS.

Griqua Town.

The school at this station contains upwards of 100 scholars, of whom 45 can read. Several have learned to write, and some have made some progress in arithmetic.

The church at Griqua Town, consists of about 200 members.

During the last year several stone houses, and four extensive stone enclosures for cattle, had been built. The number of wagons belonging to the Settlement was increased; eight having been purchased by the Griquas from the Colonists during the last year.

Mr. Anderson has removed from Griqua Town to Caledon Institution. On the return of Mr. Campbell from the Bootchuana country, he left Mr. Moffat at Griqua Town, where it is presumed he still labours.

CAMPBELL.

Mr. Sass, whose constitution was unable in summer, to bear the excessive heat on the Orange River, has removed from Bethesda to Campbell, which is situated about 40 miles from Griqua Town. His labours are divided between the Griquaas, and several kraals of Corannas on the Great River.

HARDCASTLE.

The native Teacher P. David, labours among the people here, and also among the Corannas in the vicinity. He is a pious and zealous man, and well acquainted with the Coranna language. A stone house has been begun at Hardcastle, and several houses, which the natives call round houses, consisting of stone had been built.

KENNA.

This station is situated on the Cradock River. There are here two kraals, one of Corannas and one of Boschemen. The native teachers, Kruisman and David, labour among them.

RAMA.

This station is situated higher up the Cradock River than Kenna. The native teachers, Piet Sabba and Andrew Pretorius, have laboured among the Boschemen here for some time. The people have built a row of houses in the European manner, which have a very neat appearance. They cultivate a considerable piece of land, and have a small stock of cattle.

NEW LATTAKOO.

At morning and evening prayers, exhortations are regularly given to the Bootchuanas, and frequently on the Sabbath some of the neighbouring villages are visited, and the people collected for instruction. Some towns lower down the Krooman, where the people have shown a disposition to listen to the Gospel, are also occasionally visited.

Some respect is shown by the Bootchuanas to the Sabbath, and they now seldom go out to hunt on that day, or commence journies thereon. Some perform no secular work on the Sabbath, and many attend divine service. Some are known to pray in private, and some, when journeying, to keep up social worship. Concerning the happy death of one, at least, a Bootchuana woman the Brethren entertain no doubt. Many have acknowledged their ignorance, and expressed their desire for instruction. Many have some proper notions of God, of Jesus Christ, of heaven and hell. Formerly they imagined that God took pleasure in inflicting evils on men and the inferior animals, now they think very differently respecting him; many are ashamed to acknowledge a reliance on the pretended rainmakers. Some have given up their pernicious amusements, others seem to pursue them with reluctance. The King and Chiefs have formally abandoned the practice of going out against neighbouring tribes, on commandoes, or plundering expeditions, and greater respect is shown generally to the life of man, of which some remarkable instances have occurred. On the whole an improved state of things has been superinduced, and the Missionaries are held in much greater esteem.

☞Respectng Africaner's Kraal, Bethany, and Steinkopff, in Namaqualand, no intelligence has been received, except that Mr. Kitchingman has removed to Bethelsdorp as before intimated.

[*To be continued.*]

BOSTON BAPTIST ASSOCIATION.

CIRCULAR LETTER.

[We lately gave a brief account of the annual meeting of this Association. We now publish their letter, written by Rev. George Keely, extracted from the Minutes. In reading it, we were not only much gratified with the catholic spirit which pervades it, but forcibly struck with the leading idea which it inforces, the importance of frequently recurring to first principles. The denomination profess to receive the holy scriptures as their only rule of faith and practice.—When this standard governs the whole of their conduct, and the spirit by which they are influenced, then may it be truly said to them, "The glory of the Lord is risen upon thee."

Beloved Brethren,

We lay before you our annual address. Anxious for your welfare, we take occasion to "Stir up your pure minds by way of remembrance." It has ever been a distinguishing mark of the apostolic church to take the scriptures of truth for its exclusive guide. It was on this account that the Waldenses and Albigenses, our venerable predecessors, first seperated from the apostate church of Rome, and voluntarily exposed themselves to excessive sufferings for so many hundreds of years. While it is our honour to be of the same communion with those ancient martyrs, we remind you that we labour under some disadvantages peculiar to our local situation. The first Baptists in this western world, as well as many of ourselves, were brought up in other communions. This has had unavoidably some influence upon our internal state, and has exposed us to two dangers. First, by the force of habit and education we have been liable to bring off with us sentiments and practises which do not belong to the true church, and which, it is difficult for us to support with scriptural authority.—Secondly, by the influence of prejudice common to all men, we may have attempted to drive the points wherein we differ from other professing christians, to an unreasonable extreme. We owe much respect to men as fellow-creatures, and to their sentiments and practices as rational beings. Dissension from popular opinion is a step which can never be viewed with indifference but by men of little knowledge. He who seperates from the society of his neighbours in religious affairs ought to have substantial reasons. We think, brethren, we have these reasons, and have acted accordingly. If the word of God will not support us in it, we ought to retrace our steps; if it will, we are bound to presevere, but to remember that our spirit as well as our practice should be scriptural. Wherein we think others err, they claim our pity; wherein they are right, our affection and concurrence. Allow us to remind you, brethren, that the various erring sects which constitute the body of Antichrist, have among them those who are beloved of God. If not, why do we hear a "voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. Let, brethren, the approach of that solemn day of her visitation, warn us rather to look to our own concerns, than to impun others. The scriptures of truth are to the people of God the only rule of faith and practice. If we follow the example of men professing christianity, they are not only imperfect, but are not agreed among themselves. If we be guided by reason only, there are many points of the utmost importance to fallen man, where she can afford us no assistance. If we be guided by our own impressions, these are so notoriously incorrect that they will betray us into endless and palpable mistakes. Brethren, we would impress upon your hearts and minds the importance of drawing entirely and exclusively from the scriptures of truth, the doctrines you believe, the discipline you practise in the churches, and the principles and maxims by which you regulate your lives.—Such a procedure will be attended with great advantages, and save you from endless difficulties and perplexities. It will bring you to the interesting point where our ancestors rested in the happiest union the world ever witnessed. A union in the purity of apostolic doctrine, the ardour of devotion, and simplicity of practice.—The great doctrines of scripture, brethren, are introduced not as speculative points, to try our skill and acumen in disputation, but as principles, the tendency of which is entirely practical. As proof of this, see the the apostle's words, Eph i. 4. According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;" see also viii. Rom. 29, and numerous other passages.

Every hint upon dicipline, which we derive from the scriptures, may be said to arise from love and to tend to the promotion of purity. It is of the utmost importance for us to avoid mixing with this our own passions, prejudices, or prepossessions. If this be unhappily the case, let our conduct in cuurch affairs be ever so strictly conformable to the letter of the Holy Word, we incur the divine displeasure and expose ourselves to chastisement. Love and purity are of such importance in this department, that if they do not constitute the principle and motive of our actions, our churches may be said to be "dead while they live." Where these are wanting, we can expect nothing but sickly piety, dubious and diminutive virtues, heats, animosities, party feeling, together with the absence of every thing that is lovely and attracting. Let us but follow the directions of scripture in church discipline, under the influence of the christian spirit, and we shall purge out the old leaven and make the church "a quiet resting place."

Respecting the regulation of our general conduct, you see, brethren, that we mean to include every department where we are called to act, either for ourselves, our families, society, or God. If, in these departments, we draw our maxims and principles immediately from the Holy Word, our practice will be generally harmonious, for the differing shades of opinion of men who act thus will be trivial, and as sentiment is the spring of action, our conduct also will generally accord.—Our general deportment, thus influenced and directed, will carry with it a conviction to the hearts and consciences of men, which will tend to silence gainsayers, and will be the best apology we can possibly offer to the public for our separating ourselves from the communion of others.

Brethren, we ardently long to see the day when such will be the state of our denomination, and such the happiness of every Baptist Church. Let us try for it, and individually and collectively pray the great Head of the Church to succeed our endeaviours. When our Lord Jesus Christ shall thus bless us, the doctrines we profess to hold will scarcely admit of a substantial objection. The shafts of an opponent will fall pointless to the ground. Our discipline will be a means of grace, salutary at once to the obedient and the offending, and our conduct will form an irresistable attraction to the reflecting part of the community, by whom we are surrounded.

Sentence on Michael Martin.

In the Supreme Court at Lechmere Point on Monday, the prisoner, Michael Martin, was brought to the bar. The Chief Justice then delivered the opinion of the Court as to the construction of the statute upon which the indictment was founded—which was, that the construction given to the Jury and adopted by them, was correct, and that the offence of the prisoner was capital. Whereupon the Solicitor General moved the Court that sentence of death be passed upon the prisoner; and the Chief Justice, after an appropriate and very impressive address, then pronounced the awful sentence upon the prisoner.

The following is the address of the Chief Justice to Michael Martin, on pronouncing sentence of Death upon him for Highway Robbery:

MICHAEL MARTIN,

You are now placed at the bar to receive the sentence of the law for the crime which you have been duly convicted. Your trial has been fair and deliberate, and every consideration which might favourably affect the issue has been faithfully and ably presented to the Court and Jury, by the counsel who, at your request, were appointed to manage your defence. The evidence upon which the verdict has been returned, was simple, clear and conclusive, so that no doubt remains of your having perpetrated the offence which is charged against you in the indictment.

That offence is of the most dangerous nature to the community, and cannot be committed but by one of ferocious temper and desperate intentions, willing to sacrifice life in the pursuit of plunder, and utterly regardless of the laws of God and man. The high-wayman upon the heath, is, like the pirate upon the ocean, an enemy to the human race; waging war upon the innocent and defenceless, seeking through blood and slaughter, the fruits of other men's labour and enterprise, and wresting by violence from the unarmed traveller, at the peril of his life, his means of subsistence and comfort.

No wonder then that all mankind should join in abhorrence the crime and its perpetrator. No wonder that the law of society should require the life of him who preys upon the property of its members, and puts *their* lives in jeopardy. The safety of the citizen in the lawful pursuit of his occupations, in his journies of business or pleasure, in his interviews with neighbors and friends, demands of the government which is bound to protect him in these lawful objects, that those who infest the road and intercept to the peaceful traveller the alternative of death or robbery, should be consigned to the heaviest punishment which human laws can inflict. Death is the proper doom of him, who dooms to death all who resist his violence; and to cut off from society one who wages indiscriminate war with its members, is but a just retribution.

In your case more than common circumstances of boldness and desperation have been united. Instead of waiting for the night, which covers so many crimes, or of way-laying in some unfrequented path the solitary traveller, you chose most in the face of the sun, and in a public road where concealment were hardly possible, with a desperate courage, arrested your victim, and permitted him to save his life only by the sacrifice of his property

A deed like this is rare in any country; in this almost unparelleled; it could be committed only by one who is practiced in plunder, and hardened by habit in the most flagitous crimes.

But you have been stopped in your career of crime, and are now to suffer the penalties of the law. Death, at all times terrible, and especially to those who incur it by their crimes, will soon terminate your projects, and the space in which you will not be too long for the only purpose for which it ought to be used, a review of your past life, and a preparation for the life to come. Stranger as you among us, nothing is known of your early life, your means of knowledge, the precepts of your youth, on the examples which may have been set before you. To judge by the rapid course of crime, and the audacity of the act for which you suffer, there is reason to fear that your education has been neglected, and that the fear of God has never been before your eyes. You came to this country apparently friendless and forlorn, but was received with kindness and charity. While industrious and sober, the means of honest livelihood were put into your hands, and nothing but perseverance in the course begun was wanting to place you in circumstances of comfort, and in time, to have entitled you to the privileges and the prospects of a citizen of this country; but a *life of regular* labour was burthensome to you—idleness succeeded to industry, and intemperance to idleness—dismission from the hospitable roof under which you were sheltered, was the just consequence; and there is reason to believe that you have since preyed upon the community which was willing to receive and protect you. To the place where you meditated and effected your great outrage, probably with a stolen horse—when obliged, in order to avoid detection, to abandon him, in your flight you stole another, with which you expected to escape; but in this as in most instances of crime the means of escape have been by an overruling providence converted into the cause of detection, and the concealed weapon which was prepared to ensure your plunder, and to destroy the lives of pursuers, has been a swift witness of your purpose and intent.—In the country from which you came, your life would be trebly forfeited, by the succesion of crimes committed within a few days. Thrice have you dared the vengeance of the Almighty by violating one of his express prohibitions, and once under circumstances which denote an intention to have sealed with blood the execrable projects of avarice.

We know not how to touch the heart of such an offender; but if you know and believe that there is a God, of purer eyes than to behold iniquity, a future life of punishment and reward, an unerring tribunal before which in a short time you must appear, nothing but a stupid hardness of heart can keep you from prostrating yourself in dust and ashes, and crying to the throne of grace fos mercy. Death is the penalty prescribed by human laws for transgressions like yours the offended Majesty of Heaven can be appeased only by the broken spirit and the contrite heart. Go, then, to your cell with a resolution to review your past life; to set in array before you the offences, secret or open, which you have committed, and pray for that repentance which worketh salvation. Open your bible and there the doom of unrepented sin, as well as the hopes, which may be entertained by the sincerely penitent, and listen to the voice of the minister of peace, who will visit you in your affliction and try to open you a path to forgiveness in the world above. With a design to prepare you in the solemn interval allowed for reflection, and to fit if possible your heart for the reception of divine truth under the instruction of the ministers of religion, you have been thus addressed.—it remains for us only to recommend you to the mercy of God, and to pronounce the sentence of the law.

That sentence is, that you be taken hence to the prison from whence you were brought—from thence to the place of execution, and that you be there hanged by the neck until you are dead.

And may God of his infinite grace, through the intercession and merits of the Redeemer, have merey upon your soul.

SUPREME JUDICIAL COURT

Will hold their law term in Salem on Tuesday next, when Edward Brooks, a black man, will be tried for the Murder of Thomas Fuller; and Gorham Parsons, (a lad of 17) for the murder of a boy at Gloucester. It is expected that at this term a decision will be given in the case of *Foster* vs. *Essex Bank*—an action commenced against the Bank for 30,000 dolls. a special deposit, embezzled by the late Cashier and Chief Clerk. At this term also there are several other important and interesting trials expected.

For the Watchman.

THE WORLD IN THE BALANCE OF THE SANCTUARY.

In considering the importance which should be attached to religion, let us look at it first in the light of the world. Allowing that there may be no hereafter, no future state of existence in which we are to suffer or enjoy. According to our present characters, what importance ought we then to attach to religion? Shall we ask the infidel, the vicious and profane to answer this question? Can they tell us that religion is of no value? Have they found permanent good without it?—Do the paths of transgression and disobedience afford them unmixed delight? Have they attained the art of living in peace while rolling in the

[illegible] of impiety, blasphemy and lust? Can the drunkard, and voluptuary, and the libertine, tell us that a chastened appetite is an unnecessary restraint, and that the best good is found in shunning the powers of sense, and making themselves beasts? We turn with horror from the loathesomeness of disease and death, engendered by a course of vice so open and so scandalous. We ask again, in the paths of sober, temperate life, is religion found unnecessary? In all that the world calls great and good, in health, wealth, friends, society, knowledge, arts, the pleasures of imagination and taste, the glow of youth, and the maturity of age, can the requirements of religion be disregarded and occasion no loss?—Reason might assure us that the voice of conscience could not be always lulled to sleep, that the mind would be cloyed and inebriated by a constant succession of earthly pleasures, and that the hours of retirement would have an aching void which nothing could satisfy.

What reason would suggest, experience confirms. Call to your imagination the brightest scene of earthly bliss, and let even perpetuity be added to it; but religion, the claims of God and virtue excluded, and it soon becomes stale and vapid. It has the shadow, but not the substance; the forms, but not the principles of life. Brutes may be just as happy, according to the capacities they possess. But why talk of perfect scenes of earthly bliss? Who knows not that they are never realized? The world, 'tis all a fleeting show, checkered with tears, and sighs, and groans. No where is uninterrupted prosperity and delight. While we speak, while we think, our brightest visions flee, our sweetest hopes die, our purest joys evaporate into air, "thin air." Is it not so? O disease, disappointment, treachery and death, how many wounds are ye inflicting on our race! How many arrows are ye thrusting through our souls! Testify, ye widows, orphans, bereaved parents, children, friends, all!

In the view then, of this life only, let us enquire again, what importance we ought to attach to religion? that religion which comes from God, which begins with sanctifying the heart, consoling the troubled spirit, giving joy to the mourners, light to the bewildered, strength to the feeble, health to the diseased, and hope to the dying—that religion which sweetens labor, regulates the temper, and purifies the affections—that religion which is furnished at the expense of the blood of the Son of God! brings peace in the hours of affliction, and victory in temptation, and enables us to repose with confidence on the arm that spread the skies, amid the storms and tumults of the world?

Even were this life our all, and were it perpetual, it would not be noble or happy without religion. Man was made for virtue and the enjoyment of his God. This wanting, creation cannot supply its place; but when nothing else is permanent or satisfying, what are we without it?

Do not these facts shew us what estimate we ought to put upon religion? Is there any thing which we ought to deem of half so much importance, any thing which we ought to cultivate with half the care? Besides, we should remember that religion is not a thing which we are at liberty to receive or reject, as we do things of an earthly nature. It is enforced upon us by the authority of our Maker. "Thou shalt love the Lord thy God with all thy heart," is his righteous requisition. It is enjoined by the first dictates of duty and conscience. It is the great law of our existence, and arises out of our condition as rational, dependent beings. Must not that be important which was originally interwoven in our nature, and which can be eradicated only by the rupture of every tie which should bind us to the throne of our beneficent Creator? Is there no folly, is there no guilt in the conduct? In disregrding all the obligations of love and gratitude, which the divine mercy has imposed upon us? In trampling under our feet those laws, which all heaven approve, and which spring from the essence of the divine character? In bestowing upon ourselves and the world that time and those talents which were given us to be improved to the glory of God? Are children at liberty to do this, and especially the children of such a parent? Still you do not see the full value of religion. Our feeble powers fail to describe the hundreth part of its worth, while the world with its deceitful smiles, and sin bewildering the mind, prevent your contemplating it in its true light.

Come, then, let me carry you out of this world. Let me place you in imagination on the borders of eternity, in view of the judgement seat of God. Say that it is of no value in this life, but is it so in the life to come? Will it be of no consequence then, whether you have led a life of piety and virtue, or of impiety and transgression? then when every thing will appear in its true light, when it will be seen that you had been sent into the world, not that you might live to yourselves, but for the glory of your Maker—that you were required to do nothing but what it was your duty and for your interest to do—that you were favoured with the highest privileges and advantages to bacome virtuous and happy—that the medium of forgiveness and reconciliation had been clearly set before you, and that you had been invited and entreated to turn to the Lord, that you might live—then when it shall appear that the law of God, just in its nature and inflexible in its penalty, that nothing but repentance, faith and holiness, could fit a person for the residence of God, but that all impenitent sinners shall feel the just displeasure of the Almighty against iniquity—then, when the awful moment shall have arrived, the separation taken place, and the sentence, about to be pronounced, shall fix the destiny of every man according to his character, O, then! how important will religion appear!

As it will appear then, so it should appear to us now. To that solemn period we are directed to look. The joys of heaven and the terrors of hell are presented before us, to impress us with the necessity and advantages of a life of piety, and to shew us that religion is the one thing needful, both for this world and the world to come.

E.

THE WATCHMAN.

BOSTON, SATURDAY OCT. 20, 1821.

SABBATH SCHOOLS.

On Thursday evening the annual meeting of the Sabbath Schools of the first and second Baptist Churches was held at Dr. Baldwin's meeting house. The services commenced by singing;—after which, an appropriate prayer was presented to the throne of grace by the Rev. Dr. Baldwin, supplicating divine blessings on the patrons, managers, teachers, and scholars of these nurseries of knowledge and piety. The pupils then rose from their seats, and delighted the audience with their voices in the singing of an appropriate hymn, and by their neat and respectable appearance. An Address highly interesting was delivered by the Rev. Mr. Wayland. He began by remarking on the practical influence of Christianity in the age in which we live, in spreading the knowledge of salvation, and in treasuring up the discoveries of every science, for the purpose of laying them at the feet of a crucified Redeemer. It might indeed be said, in vindication of the pratical piety of the preceding century, that it could boast the labours of a *Howard*; but in practical benevolence he was at least a century in advance of the age in which he lived, and in which he was an isolated exception. He seemed to stand in philanthrophy, as Homer did in poetry, a splendid exemplar, which posterity might imitate, but would in vain attempt to excel. From the tomb of this martyr, a voice has gone forth, which has awakened the civilized world from the slumber of ages. As a fruit of this philanthropic spirit, Sabbath Schools have received existence.

Mr. W. then gave a brief abstract of the Reports of the Boards of Managers of each school. In the boys school of the first Church, for the quarter ending June 30, the average number who attended was 46. Of these 18 were able to read in the testament, and had committed 1126 verses of scripture, and 73 verses of hymns. The next quarter 38 the average number who attended, & who increased in their knowledge. During the last quarter, 12 boys had committed 1730 verses from scripture & 84 hymns. In the girls school of the first Church, there are about 50 pupils, 43 can read in the testament, and have committed to memory 1664 verses from the Bible, 641 Lincoln's scripture questions, 538 answers in Dr. Baldwin's catechism, and 64 hymns. A large proportion of these children was never before favoured with any literary or religious instruction.

In the boys school of the second Church, the present number is 61. The largest proportion are learning to read. The principal book used is the New-Testament. A small number have committed to memory 7714 verses of scripture since the last annual report; of these, nearly 1000 have been committed by one scholar in three months. One scholar has deceased. In the girls school of the second Church, the Managers have the happiness to record the recent conversion of one who was lately their pupil. The present number of pupils is 102. The average attendance has been from 50 to 65. There have been committed during the last year 4277 answers from Dr. Baldwin's catechism, 9754 verses from scripture, and 3048 verses from Divine Songs.

Mr. W. congratulated the managers and friends of these schools on the success of their praiseworthy and assiduous labours. He suggested two topics as encouragements to perseverance.—1st. The object was laudable. It contemplated the instruction of the future citizens of our country, the government of which was emphatically a government of the people, and to the continuance of which, general education was indispensable. From the fact that genius is scattered no more profusely in the palaces of the rich than among the cottages of the poor, he urged the importance of universal instruction. For how can genius be rendered useful without cultivation? He considered Sabbath Schools as the nurseries from whence may be sent forth the future poets and orators, the philosophers and statesmen of our country. As a proof that such an idea is not the fruit of mere imagination, he instanced the benevolence of a poor Irish curate, who instructed in the elements of education an individual of that swarm of vagrants, which infest the streets of Dublin. He found the idle miscreant a lad of genius; he fostered him, and procured for him a university education. In due time, the pupil took his station at the bar, and rapidly rose to eminence. When oppression threatened his country, he stood alone the bulwark of liberty. This was the immortal Curran. Mr. W. adverted to the Bible, the chief book in Sabbath schools, as peculiarly calculated to expand the intellect of pupils, by the contemplation of moral grandeur. Its subjects are adapted to fill the powers of the most enlarged mind. He considered the object of these schools as deserving the greatest encouragement, because directed to the interests of the soul.—The child, who can scarcely comprehend the most simple truth in science, will increase in the capacity of its knowledge till in eternity it may pass the limits which now circumscribe the greatest created intelligence. Although ruined by the fall, the gospel makes the recovery of our species possible, and the object of benevolence is to direct them to the Saviour.

2. Another encouragement in this service is, the reward will be glorious. The pleasure which in this life results from doing good, is great. Should any of these children rise to eminence, and become the guides of their cotemporaries, and instead of peopling our prisons, become useful and pious, the recompense of their benfactors would exceed the riches of the Indies. Passing the tomb of the patron and teacher of these schools, the pupils may hereafter say, *There lie the ashes of the individual who first taught me to think, who first taught me to pray.*

A collection was taken for the benefit of the schools during which, the scholars again rose from their seats, and sung with much animation, an appropriate hymn. The Rev. Mr. Sharp then prayed, and the services were concluded with a hymn by the choir of the society.

The Baptist Sabbath School in Salem closed for the present season on Lord's Day, the 14th inst. The children convened in the vestry immediately after public worship in the afternoon, where a well adapted and affectionate address was delivered to them by the Rev. Mr. Bolles. Good attention was paid by the children to the sentiments inculcated, and it is hoped that the advice which they then received will have upon their hearts and lives a beneficial effect. From the report which was read, it appears that many of those who attended the school have made considerable proficiency in their studies. There were a number of instances in which one thousand to seventeen hundred verses of the scriptures were committed to memory, in addition to lessons in the Catechism Lincoln's Questions. Although we are acquainted with no instance of conversion in this school the past year, yet it is believed that the labours of the teachers in storing the minds of the rising generation with the word of God will not be in vain. If John Newton was unable, until after a long time, to entirely erase from his mind the instructions received in his youth from a pious mother; if, after his conversion, the recollection of them greatly facilitated his progress in the christian life; we may be encouraged in the belief that the seed sown, though "buried long in dust," will, at a future day, spring forth and produce an abundant harvest.

It is to be lamented that a difference of opinion should exist among christians respecting the importance of Sabbath Schools, while there is exhibited from year to year abundant evidence of their utility. This, instead of leading those who are engaged in them to make less exertion, should inspire them with more zeal in promoting the good of those who have but just commenced an existence which will never end. It is believed, however, that the number of those who disapprove of Sabbath Schools is greatly lessening, and that the time is not distant when a greater degree of unanimity will prevail among the followers of Jesus in advancing, in this way, the happiness of our species. We trust that in the ensuing spring the school in this place will again be revived, and the duties of its teachers be discharged with increased interest. [*Communicated.*

[Communicated for the Watchman.]

NEW LONDON BAPTIST ASSOCIAION.

On Tuesday, Oct, 16, the annual meeting of this body of Churches was holden at Hampton, Ct. A sermon, introductory to business, was delivered by Elder John Sterry, from Phil. iii. 12, 13, 14; "Not as though I had already attained," &c.—The object of the Sermon was to excite Christians to the duty of perseverance in a christian life.

Immediately after the delivery of this Sermon, the Rev. Luther Rice delivered another, founded on Phil. i. 27; "Only let your conversation be as becometh the gospel of Christ." The preacher in the first place gave an interesting view of the gospel, and then exhorted his brethren to maintain a course of conduct becoming that gospel. At the close of the Sermon a collection was taken up for the Western Mission.

The Association was then organized by the choice of Eld. J. Sterry, Moderator, and Eld. Wm. Palmer, Clerk.

After a short intermission, the letters from the several Churches were read. From these letters it appeared that the churches remained steadfast in the faith, and that the following Churches, Lebanon,—2d in Saybrook, and 2d in Lyme, had been blessed with an out-pouring of the Holy Spirit. To the 2d Church in Saybrook, an addition of 47 had been made by baptism. The whole number added by baptism during the past year is 109.

In the evening there was preaching in different parts of the town by brethren G. F. Davis, a messenger from the Boston Association, Esek Brown, Francis Darrow, &c.

On Wednesday forenoon the remaining business of the Association was transacted. A vote was passed recommending to the Churches the *religious* celebration of the Anniversary of our National Independence.

At the close of the session, Eld. E. Cushman of Hartford delivered an animated discourse from Rom. xi. 26; "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." In this discourse, a highly interesting view was taken of the various methods in which Christ turns away ungodliness from his people.

The interview at Hampton was in many respects pleasing from its commencement to its close, and it is devoutly to be desired that a blessing may follow and descend on the church in that place, that have seen many trials of late on account of the prevalence of Arianism.—"When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him."

[Communicated for the Watchman.]

WOODSTOCK ASSOCIATION.

The Woodstock Association held its annual session at the Baptist meeting house in Springfield, Vt. on the 26th and 27th ult. The introductory sermon was preached by Br. Daniel Parker of Mountholly from Daniel v. 27. "Thou art weighed in the balances and art found wanting." The Association was then organized by choosing Eld. Aaron Leland Moderator, and Br. Leland Howard Clerk. The Association was very full, and all the churches of which it consists, 24 in number, were represented by letter and messengers. To this number was added the newly formed church in Claremont, N. H. consisting of 55 members. Although no very extensive revivals have been experienced the past year, yet the letters from the several churches were full of interest, and evince that they "stand fast in one spirit with one mind striving together for the faith of the gospel." The greatest additions had been to the churches in Springfield,* Westminister, Buckingham, and Claremont, to the first of which 42 had been received by baptism, and about 30 each to the others. The number received by baptism in the Association is 152. Meetings were held as usual in various places in the evening. Br. Putnam, a messenger from the Barre Association, preached in the meeting house. At 8 o'clock on Thursday morning, public worship commenced, and Eld. Grow, a messenger from the Sturbridge Association, delivered a most animating discourse from 1 Pet. iii. 13. "And who is he that will harm you if ye be followers of that which is good?"

At 10, the Association resumed its business, and closed at one, to meet at New port, N. H. on the last Wednesday of September next, at 10 o'clock, A. M. Previous to closing, however, a Report was read prepared by a Committee, appointed for that purpose in an early part of the session, giving a condenced view of the general state of religion in this and corresponding Associations.

At 2 o'clock, Br. Luther Rice preached the concluding sermon from Matt. v. 14. Attention was paid by their respective Societies to the concerns of Missions and Education, and monies collected to further their exertions.

Great harmony prevailed during the session and it is hoped that an Unction from the Holy One was felt by many a heart while we were permitted "to sit together in heavenly places in Christ Jesus."

*Formerly called Weathersfide and Baltimore.

DEDICATION.

[Communicated for the Watchman.]

On the 11th inst. the Baptist Meeting house erected the present season in Newport, N. H. was solemnly dedicated to the service of Almighty God. Eld. Joseph Elliot of Buckingham, Vt. preached on the occasion from Haggai ii. 9. The day was remarkably fine and the exercises highly interesting to a large and attentive audience. Good order and solemnity were observed and several well selected pieces of music, sung in a handsome style, added interest to the performances.

The hand of God has been manifested in mercy to this Church and Society in enabling them to erect, for their accommodation, in a most elegible and convenient site, this neat and handsome edifice, 64 feet long by 44 wide, with an elegant steeple; & finished without any accident, either to the workmen or materials. One remarkable instance of preservation occurred which calls for grateful acknowledgements to God from many a heart. After the roof had been completed several boys went up through the steeple and got upon the roof, and were running upon the ridge, when one of them, a son of Col. J. C. Walcott, aged 10, made a miss step and slipped with great rapidity from the ridge to the eaves, from which he was precipitated a perpendicular descent of 30 feet, and struck upon a pile of refuse shingles at the distance of 19 feet from the base of the house. To the surprise of all, but to the praise of the goodness of God he escaped unhurt, and the next day was playing as lively as usual.

ORDINATION.

We are informed that Mr. Alva Woods, Professor elect in "The Columbian College, in the District of Columbia," will receive ordination to-morrow evening at Dr. Baldwin's Meeting-house; that the services commence at six o'clock, and that the sermon will be delivered by Dr. Woods of Andover; at the close of which a collection will be taken in aid of the Burman mission.

We consider the establishment of this Columbian College, as an event auspicious to the interests of learning and religion in our country; and especially in that denomination of Christians, most actively engaged in fostering the Institution. Situated as it is in the centre of the Union, and in a District where there is no Protestant Institution for liberal education, and reccommended as it is by our worthy Chief Magistrate and others of the principal men at Washington, it cannot fail, we think, to receive the encouragement of an enlightened public. "Attempt great things, expect great things," is a motto, which we are glad to see adopted in this as well as in every other great and laudable enterprise. Under the smiles of a good Providence, without which no enterprise can succeed, this Seminary may be the means of bringing forward, for the service of the Church, many pious youth, with increased prospects of usefulness. It is our earnest desire, that it may be furnished with all the means necessary to carry it into the most successful operation; and become one of those grand instruments which God will employ to enlighten and convert the world.

P. S.—We are also informed that the aid afforded to the Managers of this College will enable them speedily to refund the loan of $10,000 made to this Institution.

New Orleans papers of the 24th, state very melancholy accounts of the gale of the 15th at the Bay of St. Louis. Several vessels were much injured, and a number of valuable lives were lost. At Pensacola and at Mobile, a gale has been also experienced.

It is reported that an action has taken place between the Greek and Turkish fleets, near Samos Island, and that the Greeks, had burnt two seventy-four gun ships and six other vessels, and taken four frigates

Town Meeting.

At the Town Meeting held on Monday the reports which had been printed and distributed, being read and debated on, it was voted to refer the subject of the two reports to a committee of thirteen persons, to report at a future meeting a system relating to the administration of the town and county.

The following gentlemen were chosen on the committee.

Hon. John Phillips,	Hon. Joseph Tilden,
" Wm. Sullivan,	Wm. Tudor, Esq.
" Charles Jackson,	George Blake, Esq.
" Josiah Quincy,	Col. Henry Orne,
" Wm. Prescott,	Isaac Winslow Esq.
" Daniel Webster,	Stephen Codman, Esq.
" Lemuel Shaw,	

A long report was read by the chairman of the committee for erecting a House of Industry, whereupon it was voted that the thanks of the town be given to the chairman and members of the committee for erecting the House of Industry, and for the intelligent and able manner in which they have conducted the business intrusted to them, and that they are requested to proceed in the undertaking.

Voted, That the report this day made, be printed and distributed among the citizens.

Voted, that the sum of six thousand dollars, voted and assessed upon the inhabitants of the town for the purpose of erecting a new vegetable market, be and the same is hereby transferred and appropriated to the erection of the House of Industry, and the said amount of six thousand dollars in addition to that previously voted be placed to the disposal of the committee appointed by the town for building the House of Industry, to be applied to this object.

Adjourned to Monday, 10th December, at 10 o'clock, A. M.

The Baptist Church and Society in Hallowell, have unanimously given the Rev. Daniel Chesman, formerly of this town, an invitation to become their stated Pastor. We learn that he has accepted the invitation.

☞ *The Publisher of the Christian Watchman assures his patrons, that his paper will continue to be edited on the principles which have heretofore uniformily marked its pages; and he respectfully informs those who are in arrears for more than one year, that speedy remittances are necessary to assist him in the constant expenses of his establishment.*

MARRIED,

In Roxbury, by the Rev. by the Rev. Dr. Porter, Mr. George Clapp, to Miss Margaret Gordon—By the Rev. Mr. Ballou, 2d, Mr. Eliphalet Brown, to Miss Martha Pratt.

In Hingham, 17th inst. by the Rev. Mr. Brooks, Capt. Hall Harding to Miss Christiana Barnes, eldest daughter of Capt. Geo. B.

At South Reading, on the 10th inst. by Rev. G. F. Davis, Capt. Jesse Tapley, of Lynnfield, to Miss Eliza W. Davis, of the former place, and sister of the minister who performed the ceremony.

DIED,

In this town, on Sunday, Mr. Samuel C. Stevenson, aged 26; Mrs. Betsey Reed, widow of the late Mr. Jonas R. of Heath, Mass. aged 41; Mary, youngest daughter of John and Jane Atkins.

Charlotte Alvira, daughter of Mr. Thomas Southworth, aged 9 months.

On Tuesday night, Mrs. Sarah Clark, aged 66, relict of the late Capt. John Clark.

On Sunday last, Capt. James Sumner, aged 59.

In Newton, Mr. Elisha Thwing, aged 45.

In Shirley, Abby Alicia, only daughter of Mr. Ebenezer Little.

At Cambridge-Port, yesterday, Albert, only son of Alphonso Mason, aged 17 months.

In Waltham, on Monday evening last, suddenly, Charles Drake, youngest child of Nathan M'Intier, Jr. aged 8 years.

In Beverly, Miss Sophia Morgan, daughter of the late Capt. Zecharias Morgan, aged 23.

In Salem, Miss Margaret L. Babbidge, daughter of Capt. Christopher Babbidge, aged 23.

In Keene, Mr. Charles Rice, aged 94. Mr. R. served his country through the whole term of the war of '56, and was wounded at the battle of Bunker's Hill, for which he received a pension from his country after the year 1794—an industrious and honest man.

In Fitzwilliam, Mrs. Lovina Van Doorn, consort of Mr. John W. Van Doorn, aged 31.

In Gilsum, Mrs. Mary Kilburn, relict of the late Deacon Ebenezer K. aged 74.

In Washington, Va. William T. Nimmo, Esq. Clerk of the Court of that County, aged 43.

In Washington, at the seat of his uncle, (the Hon. Wm. Cranch) Richard C. Norton, Esq. aged 31.

In Savannah, John M'Donald, aged 22; Wm. Green, 42; Biddy Carlow, 29; Agnes Banks, 23; Francis Lesslie, 48; Isabella M'Donald, 32; Marcus Cushing, 41: Mary Riley, 19; Thomas Muir, 30; James J. Henry.

In Tuscaloosa, Alabama, Sept. 20, Mr. John Fullerton Burroughs, son of George Burroughs, of this town—a young man of the most amiable manners, and exemplary worth.

MUSICK
FOR
SINGING CHOIRS.

JAMES LORING, offers for sale on liberal terms at his Music Book Store, No. 2, Cornhill:

Songs of the Temple, or Bridgewater Collection of Church Musick, latest editions—Village Harmony—Winchell's Sacred Harmony, containing 120 tunes of approved excellence. Price 37 1-2 cts. single. 3 50 per. dozen.—Sacred Musick, selected for the use of the First Church in Boston.—The Musical Reader, or Practical Lessons for the Voice.

Handel's Messiah—Haydn's Creation—Old Colony Collection of Anthems—Lock Hospital—Harmonia Sacra—Hubbard's Anthems—Callcott's Musical Grammar—Hollman's Essay on Musickal Harmony. Massachusetts Compiler, &c. &c.

Also, at said store the following Favourite Pieces of Musick in Pamphlets:—Handel's Grand Hallelujah Chorus—Canaan a choice piece by Leach—Williams's O Lord God of Israel—Judgment Anthem—Funeral Anthem—Chapple's Anthem O come let us sing, &c.—Handel & Hayden's Chorusses—Mitchell's Lord's Day—Christian Reign, together with Thanksgiving, Christmas, Ordinations, and other important occasions.

☞ The Farmer's Almanack—The Christian do, Clergyman's and the Miniature Almanack's, by the groce dozen or single. Country traders supplied with all the School Books in general use.

POETRY.

PREACHING.

ADDRESS TO THE MINISTERS OF CHRIST.

[From Winchell's Selection.]

Would you win a soul to God?
Tell him of the Saviour's blood;
Say, how Jesus' bowels move;
Tell him of redeeming love.

Tell him how the streams did glide
From his hands, his feet, his side;
How his head with thorns was crown'd,
And his heart in sorrow drown'd.

Tell him how he suffer'd death,
Freely yielded up his breath,
Died, and rose to intercede,
As our advocate, and head.

Tell him it was sovereign grace
Wrought on you to seek his face—
Made you choose the better part—
Brought salvation to your heart.

Tell him of that liberty,
Wherewith Jesus makes us free;
Sweetly speak of sins forgiven—
Earnest of the joys of heaven.

FOR THE WATCHMAN.

The following lines were suggested by being accidentally made acquainted with a family in this town, whose agreeable manners, devotional habits, and genuine hospitality excited my admiration and gratitude.

If love to God, good-will to man
Still bless this earth, by sin betray'd;
If there's a spot beneath the sun
Where the divine command's obey'd;

'Tis in that house, where peace and love
And sweet religion all combine;
Where prayer is rais'd to heaven above,
And faith is plac'd in grace divine.

Where every soul unites to please,
And that kind sympathy is shown,
Which sets the heart of wo at ease,
Which makes the stranger feel at home.

And is there such an house as this?
Is there such charity below?
There is, for I have felt the bliss,
Which from such kind endearments flow.

SARAH.

Boston, *Oct.* 22. 1821.

MISCELLANY.

SKETCHES OF INDIA.

[The extensive Missionary operations, which are now rapidly progressing in the populous and fertile country of India, render the description of it, whether by travellers or residents, highly interesting. The following is from a volume written by a British Officer. The Christian, in reflecting on the superstition, idolatry, and thoughtlessness of the inhabitants, will lift up his prayer to heaven, "O Lord, send out thy light and truth, and visit with thy grace the dark places of the earth."]

"The author arrived at Madras, and thus delineates the new country:—

'I landed with troops in the afternoon, and marched from the beach to a station or depot thirteen miles inland. For three miles we moved along amid a curious talking crowd, perpetually changing. We followed a fine broad road, with avenues of trees; passed the fort; and half a mile beyond it passed continually, for a long distance, gateways leading to large garden-houses in spacious compounds, until at length we left the signs of the presidency behind us. With the exception of a few followers in employ, or seeking it, the crowds dropped off, and we pursued our march unmolested. No,—I shall never forget the sweet and strange sensations which, as I went peacefully forward, the new objects in nature excited in my bosom. The rich, broad-leaved plaintain; the gracefully drooping bamboo; the cocoa nut, with that mat-like looking binding for every branch; the branches themselves waving with a feathery motion in the wind; the bare lofty trunk and fan-leaf of the tall palm; the slender and elegant stem of the areca; the large aloes; the prickly pear; the stately banian,* with its earth-seeking and reproductive drop-branches; and among them birds, all strange in plumage and in note, save the parroquet (at home the lady's pet-bird in a gilded cage,) here spread its white green wings in happy fearless flight, and giving his natural and untaught scream. These, and more than I can name, were the novelties we looked upon. My dream of anticipation realized gave me a delight which found no expression in words. I felt grateful that I had been led and permitted to see India; I wondered at my own ignorance, and at the poverty of my imagination, when I reflected how much the realities around me differed from what my fancy had painted them.—How some things surpassed, and some fell short of my foolish expectations; and yet how natural, how easy all appeared! All so fitted and adapted by the hand of the bountiful and wise Creator, that, other than they were, they had deformed instead of decking the face of nature. It was late and dark when we reached Poonamallee and during the latter part of our march we had heavy rain. We found no fellow-countryman to welcome us, but the mess-room was open and lighted, a table laid, and a crowd of smart, roguish-looking natives seemed waiting our arrival to seek service.

'Drenched to the skin, without changes of linen, or any bedding, we sat down to the repast provided; and it would have been difficult to have found in India, perhaps at that moment, a more cheerful party than ours.

'Four or five clean-looking natives, in white dresses, with red or white turbans, ear-rings of gold or with emerald drops, and large silver signet rings on their fingers, crowded round each chair, and watched our every glance to anticipate our wishes. Curries, vegetables, and fruits all new to us, were tasted and pronounced upon; and, after a meal, of which every one seemed to partake with grateful good-humor, we lay down for the night. One attendant brought a small carpet, another a mat, others again a sheet or counterpane, till all were provided with something; and thus closed our first evening in India

'The morning-scene was very ludicrous.—Here a barber, uncalled for, was shaving a man as he still lay dozing; there another was cracking the joints of a man half-dressed; here were two servants, one pouring water on, the other washing, a Saheb's hands. In spite of my efforts to prevent them, two well-dressed men were washing my feet; and near me was a lad dexterously putting on the clothes of a sleepy brother officer, as if he had been an infant under its care.''

"Soon after his arrival in India, our countryman went with his company from Madras to [illegible]. He says:

'[illegible] country is certainly pleasant, although perhaps you rise too early for comfort. An hour before day-break you mount your horse; and travelling at an easy pace, reach your ground before the sun has any power; and find a small tent pitched with breakfast ready on the table. Your large tent follows with couch and baggage, carried by bullocks and coolies; and, before nine o'clock, you may be dressed and employed with your books, pen or pencil. Mats, made of the fragrant roots of the Cuscus grass are hung before the doors of your tent to windward, and, being constantly wetted, admit, during the hottest winds, a cool, refreshing air.

'Three o'clock is the common hour of dinner; and in the evening you ride, or stroll out on foot, as inclination leads. If your habits are those of a sport-man, and you are provided with dogs, gun, and hog-spear, you will almost be sure to find amusement morning and evening.

'The man of tamer habits, looks round and finds great and continued enjoyment in contemplating scenes and people, and a world so new to him.

'While our forefathers were clad in wolf-skin, dwelt in caverns, and lived upon the produce of the chase, the Hindoo lived as now;—as now, his princes were clothed in soft raiment, wore jewelled turbans, and dwelt in palaces.—As now, his haughty half-naked priests received his offerings in temples of hewn and sculptured granite, and summoned him to rites as absurd, but yet more splendid and debauching than the present. His cottage, garments, houshold utensils, and impliments of husbandry or labour, the same as now. Then, too, he watered the ground with his foot by means of a plank balanced transversely on a lofty pole, or drew from the deep bowrie (well) by the labour of his oxen, in large bags of leather, supplies of water to flow through the little channels by which their fields and gardens are intersected. His children were then taught to shape letters in the sand, and to write and keep accounts on the dried leaves of the palm or cocoa, by the village-schoolmaster.—His wife ground corn at the same mill, or pounded it in a rude mortar with her neighbor. He could make purchases in a regular bazaar, change money at a shroff's,† or borrow it at usury, for the expenses of a wedding or festival. In short all that the traveller sees around him of social or civilized life, of useful invention or luxurious refinement, is of yet higher antiquity than the days of Alexander the Great. So that, in fact, the eye of the British officer looks upon the same forms and dresses, the same buildings, manners, and customs, on which the Macedonian troops gazed with the same astonishment.

The Indian villages are all nearly alike, 'you meet with the same figures and objects in most of them. The ryots, or cultivators, are almost always Hindoos. If the village be large and rich, you see numbers of sleek-looking, indolent Brahmins. All business, in places of any trade, is transacted by men of the Bhyse or Banian cast, who are shroffs, merchants, shopkeepers, and clerks: the classes generally wear vests of muslin, cotton, or silk, large loincloths, and good turbans. The ryots, who are of the Soodra cast, wear very small clothes round the middle, and coarse turbans. You find the Chehtteree, or fighting-cast, dressed according to their means, with vest, turban, and sash, or with Brahmin-like loin cloths; and they will labour on their own land when not on military service.

'The subject of the casts and sects among the Hindoos has been so fully and so ably discussed, that it is not necessary for me to enter further on it than briefly to shew the system.—Suffice it to say, that the Brahmins rank pre-eminently first; they are privileged to officiate as priests to the gods, supposed to meditate continually on things divine, and live upon the industry of the other three. The second, or Chehtteree cast, is considered noble; from this princes are, or rather used to be chosen; from this men are trained to the use of arms and military service. The third, or Bhyse cast, conduct all the details of business, commerce, and all the internal trade. In the fourth or Soodra, are comprised all labourers, artizans, and manufacturers. All others of the native population of India, and they are numerous, are chandalas or outcasts, and perform the lowest offices of toil and drudgery.

"On his march the author first witnessed the amazing docility of the elephant, which he relates in these words:—'While breakfast was getting ready, I amused myself with looking at a baggage elephant and a few camels, which some servants, returning with a general's tents from the Deccan, were in the act of loading.—The intelligent obedience of the elephant is well known; but to look upon this huge and powerful monster kneeling down at the mere bidding of the human voice; and, when he has risen again, to see him protrude his trunk for the foot of his mahout or attendant, to help him into his seat; or, bending the joint of his hind leg, to make a step for him to climb up behind, and then, if any loose cloths or cords fall off, with a dog-like docility pick them up with his proboscis and put them up again, will delight and surprise long after it ceases to be novel. When loaded, this creature broke off a large branch from the lofty tree near which he stood, and quietly fanned and fly-flapped himself, with all the *nonchalance* of an indolent woman of fashion, till the camels were ready. These animals also kneel to be laden.

But at Tikaree (long after) he saw still more extraordinary proofs of the sagacity of the elephant. He is speaking of a British colonel:—'This gentleman was a very great sportsman, and beat the country right and left as he went along. His elephant, a large female, uncommonly well trained, perfectly astonished me by her sagacity. It is generally known, that this noble animal beats jungle for large game; and, although we met with none, still I had the opportunity of seeing into how thick and apparently impervious jungle it will force its way. But it was the perfect dog-like manner in which she put up small game that surprised me; carefully putting up from the low tufted grass in which they nestle, those smallest of game-birds, the quail. My companion killed from howdah in this manner, without dogs, both hares and black patridges, a few yards only from the roadside.

"A little further on, at Ellichpoor, he mentions another species of sport.—'I saw here several of those hunting cheetas or leopards, merely hooded and tied up under an open shed in the street. For the chase, they are taken out on a car; brought near a herd of deer; and then being unhooded and slipped at them, they fix on one, and fasten it down till it is taken from them. If they miss their spring, they never pursue, but slink back to their keepers. They are very beautiful creatures.'

* The banian-tree throws out fibres from its extreme branches, which taking root in the earth, again become parent stems; and in this manner, not unfrequently produces a grove of great extent and singular beauty

† Shroff, an Indian banker, or money-changer.

False Tenderness to Children.

An eminent historian, speaking of that diabolical custom which so long prevailed amongst the old Carthaginians, of offering their children to a detestable idol (which was formed in such a manner, that an infant put into its hands, which were stretched out to receive it, would immediately fall into a gulf of fire) adds a circumstance, which one cannot mention without horrour: That the mothers, who, with their own hands, presented the little innocents, thought it an unfortunate omen that the victim should be offered weeping; and therefore, used a great many fond artifices to divert it, that, soothed by the kisses and caresses of a parent, it might smile in that dreadful moment in which it was to be given up to the idol. Pardon me, my friends, such is your concern for the present ease and prosperity of your children, while their souls are neglected,—a fond solicitude that they may pass smiling into the hands of the destroyer.—*Doddridge's Sermons on the Religious Education of Children*, p. 117, 118.

Self Righteousness.

A white man and an Indian were both brought under conviction of sin about the same time. The Indian whose conviction was pungent, soon found joy and peace in believing, while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, why, says the white man, should there be such a difference?—why has God forgiven your sins, while I go mourning? I have done all that I can do, but find no comfort. Suppose, says the Indian, there come a-long a great Prince. He hold out to you a suit of clothes, and say, here, take these, in *welcome* You look round, little ashamed, and say, no! My *clothes* pretty good yet—they do little longer—thank you, Sir. Then the Prince little angry, say, here Sam, take this suit—I look, my old blanket all rags, cold, and dirty—thank you, Sir. Poor Indian now be warm and happy.

Lord Londonderry has addressed an official note to Mr. Rush, our Minister at London, stating that the death of Bonaparte renders it no longer necessary to restrict the communication of foreign vessels with the island of St. Helena, and that they are accordingly now at liberty to communicate with that Island, in the same manner and under the same regulations as applied to their intercourse with the Island previous to the detention there of Napoleon Bonaparte.

NOTICE.

THE Co-partnership heretofore existing under the firm of

True, Green & Field,

is this day dissolved by mutual consent.

BENJAMIN TRUE,
PETER N. GREEN,
Boston, Oct. 18, 1821. BARNUM FIELD.

THE Subscribers give notice that they shall continue to publish the AMERICAN STATESMAN, and execute every kind of BOOK and JOB PRINTING, under the firm of

True & Green,

at the old stand Merchant's Hall, Boston.

BENJAMIN TRUE,
Boston, Oct. 18, 1821. PETER N. GREEN.

THE CHRISTIAN WATCHMAN will in future be published by the subscriber, late of the firm of *True, Green & Field*, at Merchant's Hall, to whom all letters and communications concerning the same must be directed, and who will be ever ready to accommodate his Friends with the various kinds of JOB PRINTING at his office.
Boston Oct. 13, 1821. BARNUM FIELD.

Endless Amusement.

JUST received and for sale by JAMES LORING, No. 2, Cornhill. Price 33 cents.—*ENDLESS AMUSEMENT*; a collection of nearly 400 entertaining experiments in various branches of science, viz: Accrostics, Arithmetic, Chimistry, Electricity, Hydraulics, Hydrostatic, Magnetism, Mechanics, Optics, Wonders of the Air Pump, Art of making Fire Works &c. The whole so clearly explained as to be within the reach of the most limited capacity. With Engravings.

KNOWLEDGE of NATURE.—JAMES LORING has for sale No. 2, Cornhill, Price 63 cents.—An easy Introduction to the Knowledge of Nature. Adapted to the capacities of children By Mrs. Trimmer with Plates. Oct. 20.

FARMERS ALMANACK 1822.

JAMES LORING has for sale *The Farmers Almanack* for 1822.

Also, The Christian's Almanack—The Clergyman's Almanack—Low's Almanack, and The Miniature Almanack. Either of the above by the Gross, Dozen, or Single.

☞ Country traders supplied with the School Books in general use on liberal terms.
Oct. 20.

FRESH GOODS.

JOHN GULLIVER, No. 6, Marlboro' Street, (a few doors south from the Marlboro Hotel,) has for sale, 80 pieces Black, Maroon, Blue, Drab, and Pearl coloured plain and figured Bombazetts—White, Green, Black, Red, and Yellow Flannels—Black and Slate Worsted Hose—Gentlemen's and Ladies Beaver Gloves—Russia and American Diapers—Silk and Tabby Velvets—Green Table Cloths—Blue, Drab and Pearl coloured Pelisse Cloths—Superfine and common Ginghams—Black Italian Lustring. These together with a general assortment of English and Domestic Goods, will be sold by the piece or yard, on liberal terms.

☞ No variation from the prices named.
Oct. 13.

JOHN B. JONES,

No. 37, MARKET STREET,

HAS received, per ships *Falcon* and *Suffolk*, from Liverpool, an extensive assortment of

London, Sheffield, & Birmingham Goods,

Which will be sold on the most reasonable terms for cash or approved credit: comprising GOLD and SILVER WATCHES of superior workmanship, in particular for retail custom—WATCH MAKERS' TOOLS and MATERIALS—PEARL, JET, GOLD and PASTE JEWELRY—rich & low priced PLATED WARE—BRONZED and GILT LAMPS—BRITANNIA WARE—GILT and STEEL GOODS:—With a great variety of FANCY ARTICLES in the line, both useful and ornamental. A complete assortment of

MILITARY EQUIPMENTS.

☞ J. B. J. continues to Manufacture extensively, and in a superior style, every description of SILVER PLATE.
Oct. 6.

Pelisse Cloths and Bombazets—*Cheap!*

☞ AN EXTENSIVE ASSORTMENT.

JAMES BREWER,

HAS just received, (Sept. 15,) 2 bales elegant PELISSE CLOTHS, principally light colors, Drab, Slates, Navy Blues, &c. which are going for $2,75 per yard only.—N. B. This is about 10 per cent cheaper than can be obtained at any other store in Market-street.

Also—On Hand, received by the latest arrivals, 250 pieces BOMBAZETS, well selected, Figured, Twilled and Plain, 1s6 to 3s per yard, superior quality. 1 case LINEN DAMASK:—☞ Please to observe the prices:—6-4, 4s6—5s6—8-4—7s6—and 12-4—13s6—finest quality, (Linen, recollect.)

Likewise, 1 case elegant FURNITURE PATCHES, just received, and 1 do. COPPERPLATES, 20 cents, superior quality—200 yards fine AMERICAN SHEETING, 1s per yard—an extensive assortment of LINENS, &c. &c.
Sept. 22.

JUST PUBLISHED BY

RICHARDSON & LORD, No. 75 Cornhill, an *Etymological Dictionary*, or *Analysis* of the English Language: containing the radicals and definitions of words derived from the Greek, Latin and French languages, and all the generally used technical and polite phrases, adopted from the French and Latin. By *Wm. Grimshaw* author of a History of the United States, History of England, &c.

DR. WOODS'S REPLY.

JUST received and for sale by JAMES LORING, *No. 2, Cornhill*:—A Reply to Dr. Ware's Letters to Trinitarians and Calvinists.—By LEONARD WOODS, D. D.—*Price* 75 *cts.*

As above, Dr. WOODS's Letters to Unitarians—Dr. WARE's Letters to Trinitarians and Calvinists—Dr. CHANNING'S Sermon—Professor STUART'S Letters to Rev. WM. E. CHANNING—Ellerby's Improvement of Edwards on the Affections. With an Index of Subjects now first added.—*Price* 87 *cts.*

FRESH GOODS.

JOHN B. JONES, No. 37, Market-street, has received per ship Trion, from Liverpool,

1 case new and very neat patterns of Jewelry, consisting of Pearl, Garnet, Topaz, Jet and Paste Ear Knobs, Broaches and Finger Rings, in sets to match, or separate.

1 case rich Indispensable Tops—Buckles—Waist and Shoe Clasps—Snaps—Seals—and Keys—Ribbons—Chains—Medalions—Hooks and Eyes, and fancy Articles, &c.

1 cask elegant Bronzed and Gilt Astral Shade, Mantle and Hanging Lamps—Watch Makers' Materials and Military Goods.

2 casks Brittannia Tea and Coffee Pots—Table and Tea Spoons.

ALSO, by way of New York,

1 cask fine Cutlery—1 do. plated Candlesticks—Snuffers and Trays—Decanter Stands—Table and Tea Spoons—Ladies' elegant Work Boxes—Ladies' Gold Patent Levers—Watch Chains—Seals & Keys—elegant Steel and rich gilt Indispensable Clasps, &c.

1 case very rich London Pearl Necklaces and Bracelets—Ear Drops—Head Ornaments and Brooches to match—Pearl, Topaz and Amethyst Rings—Pins and Ear Knobs—fine Gold, Jet Set Jewelry—Jet Head Ornaments—*Coral Necklaces* and *Ear Rings*—Filagre and other Ornaments—1 Ladies' elegant Musical Work Box, with fine gold implements. Aug. 17.

WINCHELL'S WATTS.

Just published, and for sale by
LINCOLN & EDMANDS, AND JAMES LORING,

A NEW and handsome edition of Winchell's Watts, on a large and fair type, to which is prefixed, an elegant likeness of Mr. WINCHELL.—*In plain and elegant bindings.—The common binding will be sold at* 125, *instead of* 150, *as stated in the proposals.*
SEPT. 29.

THE CHRISTIAN ALMANACK FOR 1822,

IS just published by LINCOLN & EDMANDS, *No.* 53 *Cornhill*, and contains, besides what is peculiar to an Almanack, a variety of interesting religious communications, which recommend it to the attention and patronage of the friends of religion. It is also for sale by Henry Whipple, Salem; Charles Whipple, Newburyport; Abijah Kingsbury, Keene; and by Booksellers generally in New England.—*Price, 9 dolls. a groce.*

☞ For sale by Lincoln & Edmands a great variety of Books—suitable for Presents in Sabbath-Schools. *Sept.* 29.

Dr. Scott's Essays.

JUST received and for sale by James Loring, at his bookstore, No. 2, Cornhill:—

Essays on the most important Subjects in Religion, by Thomas Scott, D. D.

On hand—Pilgrim's Progress with *original Notes* by Thomas Scott, D. D. and Plates—Price 1 25cts. This edition is rendered preferable to any other, by the copious and valuable Notes of this popular writer.

Scott's Theological Works 7 vols. 8 00
Authentic Narrative, Being an account of the conversion of the author. price 63cts.
Dr. Scott's Notes and Practical Observations on the New Testament. 2 vols quarto, Price, 12 00.
Dr. Scott's Reference Bible, 8 vo. 5 00
Dr. Scott's Family Bible. 3 vols quarto. 24,00.
Sept. 22.

Wrentham Academy.

ELISHA ANDREWS, begs leave respectfully to inform his friends, and the public that he has taken the Academy at Wrentham, where every facility will be offered to those who are disposed to pursue an English or Classical education. Term to commence Oct. 4.—St. 22.

IN THE PRESS,

AND will soon be published, A MEMOIR OF THE LIFE AND CHARACTER OF THE LATE REV. *SAMUEL BACON*, A. M. with an exposition of the various benevolent objects in the advancement of which he employed the last years of his life, and terminated on the Coast of Africa, in May, 1820—Prepared principally from materials left by himself—By a Gentleman of the City of Washington.

Terms to Subscribers—The work will form a single 8 vo volume, printed on fine paper, and be delivered in boards for $1 50, or neatly bound, for $1 75.

☞ Subscriptions received by *R. P. & C WILLIAMS*, Cornhill-Square. Sept. 22

Ward's Farewell Letters.

JUST received and for sale by LINCOLN & EDMANDS, No. 53, Cornhill,

"Farewell Letters to a few friends in Britain and America, on returning to Bengal.—By William Ward, of Serampore. Price 75 cts.
Sept. 15.

W. T. Conway,

HAS removed to No. 24, Franklin Place, the late Mansion House of DonJuan Stoughton, Spanish Consul

BRITISH PIECE GOODS.

RECEIVED by the Mount Vernon, Lincoln, and Suffolk, from Liverpool—the following Seasonable Goods, which are offered for sale at fair prices, *for cash, or on short credit*, No. 68, STATE-STREET, viz:—

Plain and Figured Bombazetts,
Wildbores—Rattinetts,
Coronation Checks—Tartan Plaids,
Valencia, Toilinet and Swadsdown Vestings,
Plain and Printed Cassimere Shawls,
Black, Yellow, Green, and White Flannels,
Rose Blankets, 7-4 to 11-4,
Fearnoughts and Coatings,
Drab Broadcloths and Kerseys,
Blue and Drab Pelisse Cloths,
Men's and Women's Beaver Gloves, some lined with Fleece,
Men's real Buck Gloves,
Youths' and Misses' Lined Fleecy and other Beaver Gloves,
Black Kid Habit Gloves,
Men's and Women's Black and White Lambs Gloves and Hose,
Plain and Figured Poplins,
9-8 Dark and Light Prints,
Blue and White, and two Blue Prints,
Two Greens and Brown and Yellow Prints,
Common Plate Prints,
Copperplate and other Furnitures,
Colored Sarsnet Cambrics,
White Cambrics and Jackonets,
6-4 Sacharilla Muslins,
6-4 Figured Leno Muslins,
7-8 Imitation Cambric Pocket Hdkfs, very fine, with embroidered corners,
Printed Pocket Hdkfs.
White and Colored Bordered Do.
3-4 and 6-4 Dimoties,
Fine Mourning and Fancy Ginghams,
Britannia Handkerchiefs,
Fancy Cravats, a great variety,
Tabby Velvets, black, blue, grass-green, olive, brown, maroon, and drab,
Brown Linens—Millinetts,
Mixed, and Bundle London Pins,
London Quality Bindings,
Silk Twist and Twist Buttons,
Worsted Slide Braces,
Cotton Net do.
White and Colored Bed Lace, &c. &c.

Also on hand—A good assortment of French and Canton Goods—Italian Sewing Silk—Italian and other Silk Hdkfs.—Webb's patent Suspenders, &c. THOMAS TARBELL.
Sept. 29.

BOOKS,

PRINTED and for sale by JAMES LORING, at his Bookstore, No. 2, Cornhill.

Lock Hospital Collection, quarto, $3,00.
Old Colony Collection of Anthems, 2 volumes quarto, 6,00.
Handel's Messiah, quarto, 3,00.
Calicott's Musical Grammar, 2,25.
Watts on the Mind, with Questions, 62 1-2 cts.
Mason on Self Knowledge, 62 1-2 cts.
Winchell's Watts, at various prices.
Morse's Watts, at various prices.
Florian's William Tell, 62 1-2 cts.
Gulliver's Travels, with cuts, 62 1-2 cts.
Doddridge's Rise and Progress of Religion in the Soul, with an Index of subjects, 1,00.
Doddridge's Lectures on Preaching and Qualifications for the Ministerial Office, 62 1-2 cts.
Doddridge's Sermons on the Evidences of the Christian Religion, 62 1-2 cts.
Doddridge's Plain and Serious Address to the Master of a family, 12 1-2 cts.
Memoir of the Early Life of Cowper, 62½ cts.
The New England Primer—Boston Primer—Franklin Primer—School of Good Manners, each by gross or dozen.
Stillman's Sermons, 2 25.
Key to the Secrets of Free Masonry, 25cts.
Murray's Exercises, 37 1-2cts.
Ellerby's Improvement of Edwards on the Religious Affections. To which is added an Index of subjects, 87 1-2 cts.
Barbauld's Lessons for Children, 25 cts.
Blair's Catechism of Common Things, suitable for the lower classes of schools, 12 1-2cts.
Pope's Essay on Man, 12 1-2 cts.
Booth's Apology for the Baptists, 62 1-2 cts.
Booth's Essay on the Kingdom of Christ, 50 cts.
Booth on Galatians, 31 cts.
Friendly Visit to the House of Mourning, 12 1-2 cts.
Eulogies and Orations on Washington, 1,75.
The Witness, a Baptist periodical publication, complete, 75 cts.
Baldwin on Baptism, 1,12 1-2.
Baldwin's Letters to Worcester, on Baptism, 87 1-2 cts.
Baldwin on the Danger of living without the fear of God, 12 1-2 cts.
Burnet's Life of Earl of Rochester, 62 1-2cts.
Andrews' Examination of Universalism, 62½ cents.
Winchell's Historical Discourses, 31 cts.
Search after Happiness, 12 1-2 cts.
Murray's Grammar, abridged by a Teacher of Youth, 12 1-2 cents.
Johnson on the Advantages and Disadvantages of the Married State, 12 1-2 cts.
Fuller's Care of the Soul 8 cts.
Payson's Bible above all Price, 10 cts.
Merrill's Seven Sermons on Baptism, 38 cts.
do. Letters on Baptism, 1,00
Channing on Duties of Children, 6 cts.
Essay on Infant Salvation, with answers to objections. Designed to comfort bereaved parents, 20 cts.
Alger's Elements of Orthography, 12 1-2cts.
Just published—Ward's Farewell Letters to his friends in Great Britian and America, 75 cts. Sept. 8.

DR. WILLIAM INGALLS,

HAS REMOVED FROM
School-street to No. 1, *Bumstead Place,*
Oct. 13 COMMON-STREET.

MEDICAL LECTURES.

DR. INGALLS will commence his Course of Lectures on *Anatomy* and *Surgery*, on the third Wednesday in November next.
Boston, Oct. 13, 1821.

Cheap Edition.
HENRY MARTYN.

JUST received from New-York, and for sale by JAMES LORING, *Memoir* of the Rev. *Henry Martyn*, B. D.. Late fellow of St. John's College, Cambridge, and Chaplain to the Honourable East India Company. By John Sargent, Jr. "And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."—Rev. ii. 3. Third American Edition. Price one dollar.

"Buy the truth and sell it not."
ASSOCIATION SERMON.

JUST received and for sale by JAMES LORING, No. 2, CORNHILL, *price* 13 *cts*—A *Sermon*, delivered before the *Warren Association*, in Newport, September 11, 1821. By *David Benedict, A. M.*—Text, "Buy the truth and sell it not."

Printing done at this Office.

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PUBLISHED

No. 47—Vol. II...New Se

Foreign Intelligence.

[*From the London Baptist Magazine for September, received at the Office of the Christian Watchman.*]

SERAMPORE.

Extract of a Letter from Mr. Carey to Mr. Hoare, dated—

SERAMPORE, *Jan.* 3, 1821.

Through Divine mercy I am as well as I ever was in my life. I trust the cause of our Lord is still gaining ground in this country. We are seldom a month without some being added to the church by baptism. I regret to say, that, as you will see by the Report lately sent to England,* we have been obliged to relinquish several of the versions of the Bible at present, for want of funds. To me this is a very distressing thing; but I trust God will appear and find ways and means by which that very, very important work may be carried on to its completion.

CALCUTTA.

In a letter lately received by Mr. Dyer from Mr. Yates, dated December 6, 1820, after mentioning with deep regret, the ravages which had been lately made by death in the removal of Mr. Hampson, a Missionary from the London Society; Mr. Ellerton of Malda, who, though not a Missionary, had rendered much service to the cause of the Redeemer in India; Mr. Peacock and Mrs. Johns, who were immediately in connexion with themselves—he proceeds:

"This week we have had our Missionary Association; we have had two sermons in English, two in Bengalee, and two Conference Meetings, one public and the other private. Our congregations, both Native and European, were tolerably good: I trust that the Divine presence was in the midst of us, and that these meetings will be blessed to the good of many. Rather more than a month ago, brother Pearce and myself went up the river as far as Berhampore, where we had the pleasure of seeing our brother Sutton; we preached at the villages on our way up, and were heard with great attention at several places by a considerable number of people. Brother Pearce is now living with us at Boitakhanch, while their house on the Circular road is repairing, and a place fitting up for a printing-office.

"We have lately invited Mr Statham to join us in our Missionary work, subject to such regulations as you have before sent us out, and you may expect soon after this to receive from us an official letter on the subject. He has since had an invitation from the people at Howrah on the opposite side of the river, to preach to them regularly, and this will enable us to do what will be equivalent to forming another station."

The letter referred to, in the above extract, has not yet arrived; but another, from Mr. Statham himself, has come to hand, containing a full account of his previous history, extracts from which, we doubt not, will be gratifying to our readers.

"I was born at Amersham, in the county of Bucks, on the 14th of March, 1791, at which place my parents (if spared) now reside; my dear mother is a member of the Baptist church under the pastoral care of the Rev. J. Cooper. In passing over the days of my infancy, I must declare that I have abundant reason to bless the Father of all mercies that I was placed at a seminary, the conductor of which feared God, and endeavoured to train up the youth committed to his care, not only so as to fit them for the social duties of this life, but also to lead their tender minds to a knowledge of things pertaining to salvation. Beneath his paternal solicitude I received such impressions of mind as never could be eradicated or shaken off during my aftercourse of sin and folly. Often have I been restrained from rushing into sin, by the recollection of some salutary lesson I there learned. After I left school, I was apprenticed to a pious tradesman, to learn the business of a linen draper and wool merchant; here also I enjoyed the privilege of attending the preaching of the Gospel, and have reason gratefully to acknowledge the kind concern my respected master ever manifested for my eternal welfare. When out of my time I went to—, to reside as assistant to a linen-draper there, and during that time formed an attachment to my present beloved wife. Soon after this, at the commencement of the year 1814, I entered into business at —— as linen draper, lace and wool merchant, and shortly after married. I carried on an extensive concern there for some time, but in consequence of some severe losses I experienced, and the sudden depression in value of both lace and wool, of which articles I had a large stock on hand, I was obliged to relinquish business and come up to London, where I again started, as auctioneer, appraiser, and house-agent. For a length of time preceding this, I had engaged in

* The Seventh Memoir of the Translations, a most important document, which we earnestly recommend to the perusal of all who feel interested in the stupendous undertaking in which the venerable writer and his coadjutors have been so long engaged. Surely British Christians will not allow their posterity to have to say, while narrating the unparalleled achievements of Dr Carey in Oriental Translations, "More he could, and would have done, but he solicited in vain for the requisite pecuniary support!"